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# LIFE AND LIGHT FOR WOMAN.



APRIL, 1883.  
BOSTON, CHICAGO, AND SAN FRANCISCO.  
PUBLISHED IN BOSTON.

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
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
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FOR any of our Auxiliaries or Mission Circles who may wish to adopt the weekly-pledge system, we have prepared envelopes, which may be procured by application to the Secretary W. B. M., Congregational House, Beacon Street, Boston.

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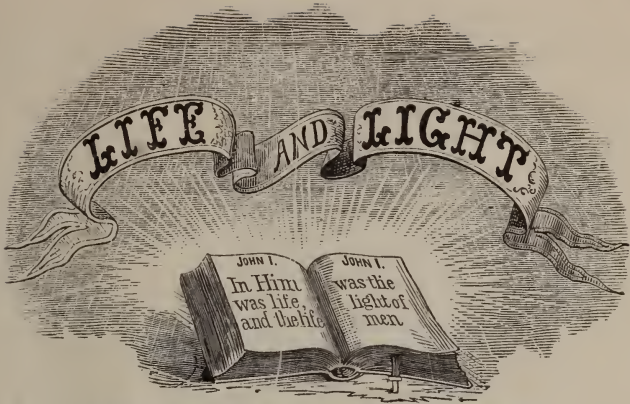
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Literary communications for the Department of the Interior should be addressed to the editors of that department, Miss M. E. GREENE and Mrs. G. B. WILLCOX, 75 Madison Street, Chicago, Ill; those for the Department of the Pacific, should be sent to Mrs. N. B. Colman, 1415 Bush Street, San Francisco, Cal.



## FOR WOMAN.

VOL. XIII.

APRIL, 1883.

No. 4.

### THE LORD OF LIFE IS RISEN.

The Lord of Life is risen !  
Sing, Easter heralds, sing !  
He burst the rocky prison —  
Wide let the triumph ring.  
Tell how the graves are quaking,  
The saints their fetters breaking ;  
Sing, heralds, Jesus lives !

In death no longer lying,  
He rose, the Prince, to-day ;  
Life of the dead and dying,  
He triumphed o'er decay.  
The Lord of Life is risen,  
In ruins lies death's prison,  
Its keeper bound in chains.

We hear, in thy blest greeting,  
Salvation's work is done !  
We worship thee, repeating,  
Life for the dead is won !  
Oh head of all believing !  
Oh joy of all the grieving !  
Unite us, Lord, to thee.

Here, at thy tomb, O Jesus,  
 How sweet the morning's breath;  
 We hear in all the breezes,  
 "Where is thy sting, O Death!"  
 Dark hell flies in commotion;  
 While far o'er earth and ocean  
 Loud hallelujahs ring!

Oh, publish this salvation,  
 Ye heralds, through the earth!  
 To every buried nation  
 Proclaim the day of birth!  
 Till, rising from their slumbers,  
 The countless heathen numbers  
 Shall hail the risen light.

Hail! hail our Jesus risen!  
 Sing, ransomed brethren, sing!  
 Through death's dark, gloomy prison  
 Let Easter chorals ring.  
 Haste, haste, ye captive legions!  
 Come forth from sin's dark regions;  
 In Jesus' kingdom live.

SELECTED.

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## CHINA.

### THE GIFT OF HEALING.

BY MRS. C. A. STANLEY, OF TIENTSIN.

"I THOUGHT you would only need to lay your hand upon me, and I should be made whole!"

Dear old lady! She had suffered many things of native physicians, and borne acute pain for weary months—had become a loathing to herself and all her friends, and as a last resort determined to take a long and hazardous journey, that she might throw herself at the feet of the foreign physician,—whose fame had spread even to her distant village,—and be healed by a touch.

Afflicted with a cancerous tumor of many years growth, there was nothing for it but the knife; and it was when this fact was made known to her that she disclosed the secret faith of her heart, with a face full of wonder, not unmixed with dismay. As soon as she comprehended the nature of the operation, she showed her firm faith in the doctor's skill by cheerfully setting about the necessary work of preparation. There is no need to dwell upon details, or to follow our patient through the daily routine of healing after her relief from the great physical burden.

She was attended by a faithful nephew, who seemed to minister very gladly to all her wants, and rejoice in the prospect of her recovery.

One day our doctor came to the ward with a new and gleaming pair of grafting-scissors,— I hope that is the popular name for the instrument,— and suggested that the patient was sadly in need of a few square inches of epidermis, and called for voluntary contributions from the well and healthy. The nephew submitted rather ruefully to the doctor's graceful snipping of delicate bits from his precious skin, and in his own estimation accumulated enough merit to carry him prosperously through a decade of his humble life. Then the doctor proposed to add a small portion of her own fair cuticle; which proposition called forth loud and earnest exclamations from the old lady.

What! she, a foreigner and a stranger, give her flesh to a poor unknown widow? A child might make such a sacrifice for a dear parent, but— ah, you are not in earnest; you cannot be!

To show her sincerity, the doctor dexterously performed the operation, and there, mosaicked on the olive surface, was the pure white skin, which went further to confirm the patient's belief in the reality of "the love we live by," than hours of verbal exposition would have done.

Then began her wonder— would the white patch always remain white, so that she would be always certain of its place, and be able to point to it as a proof of the unselfishness of her benefactress?

Then she learned that there was a whiteness and a purity that would come upon her heart, which could not fail to be seen by her friends and neighbors, and would impel her to do many such unselfish acts for the salvation of their bodies and souls. Let us hope the light shone deep down into her heart. A few days since, she left the hospital with a beaming face and warmest expressions of gratitude for her new-found friends, and assurances of enduring remembrances of them. "I know now it is the love of Jesus! I will tell all whom I know and meet of the love of Jesus— get them to read of all the wonderful works of love he did upon the earth." This was her farewell. Was she not healed by a touch? — *Woman's Work in China.*

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## AFRICA.

### THE UMZUMBI HOME.

BY MISS M. W. TYLER.

THE friends of our Umzumbi School may be interested in some account of the last term and its closing exercises.

The school has been full to its utmost capacity; twenty being

the desirable number, whereas twenty-seven girls have lived in the Home the last four months. Their ages have ranged from four to eighteen years, only one of four being received, however, and that for special seasons.

The Bible, as a text-book, always holds the first and highest place. They study and read it in both English and Zulu. All the older girls who have been long in the school are very familiar with Bible history and with gospel truth. Nine have, as we hope, felt its power in their hearts, and have, by public profession, given themselves to the Lord's service. Three or four have apparently resisted the power of divine truth, "choosing rather to enjoy the pleasures of sin for a season."

Others of the older girls, having but recently entered the school, have hardly reached a degree of knowledge necessary for an intelligent compliance with the terms of salvation. If they were asked whether they considered themselves Christians, their probable answer would be that they did. But they need their minds and hearts opened to understand and to receive Scripture truths.

Nine are little girls, forming a primary class, of whom we hope some are in the fold; but the evidence is not so decided that we can speak of them with certainty.

In the so-called secular branches their examinations showed good progress. The older class has been learning English grammar, and they evinced familiar acquaintance with the leading principles of parsing and analysis. In arithmetic they have been thoroughly instructed and drilled through fractions, interest, etc. In geography they have well learned the primary American books and the maps. They have also had elementary lessons in physiology, astronomy, drawing, and the rules of vocal music. Several of the girls would be able to learn a simple tune from the notes.

In speaking of their present attainments, it is well to bear in mind that it is not more than six or eight years since most of these girls saw a book for the first time, or heard an English word, and that two or three years are needed for them to get the eyes of their mind open so as to have any idea of what is before them, or what learning means,

We wish we could picture to our distant friends the bright and cheery school-room just as it charmed and delighted us when we entered it, on Tuesday morning (October 17th), to listen to the closing exercises for the term. It was a perfect day without and within. Nature had put on her sweetest and gayest, and the school-room seemed to reflect her brightness and beauty. The walls and tables were tastefully adorned with vines and flowers;

the girls wore glad, sunny faces, and were dressed in their most becoming style. The seats were filled, as they always are in school-time, not one remaining.

A little space was vacated upon the platform, where the girls could give their exercises as each was called out. The teachers, Mrs. Wilder (the elder), who had assumed Miss Welch's labors for the last four weeks of the term, and Miss Susie Tyler, sat upon either side.

Letta, a former pupil, who has had the station-school for the past term, had come in with her flock of twenty or more, and they had ranged themselves upon a long seat in a side aisle and in an adjoining recitation-room.

Mr. Wilder—who favored us with his presence on that day—and Mr. Bridgman each managed to find a corner, and some of the station-men occupied the doorways. The women, evidently, with one exception, could not leave their gardens, or were more attracted by them than by the exercises of the school-room.

The programme for this morning consisted of rhetorical and elocutionary exercises, the examination of classes having been held on the day previous. They were: recitations of poetry; essays or compositions, both in Zulu and English; original dialogues or discussions; reading of dialogues and singing. The charm and beauty of all these performances lay in the remarkable self-possession and ease with which they were rendered. There was no backwardness or diffidence, but a promptness and energy of style which was extremely pleasing and gratifying.

Their debates were on the subjects of Beer-Drinking, Snuff-Taking, and Dancing. The question, What shall we do when we leave school? was also discussed, by two of the girls, in English. These colloquies all showed thought and originality, and would have done credit to many white girls of similar age. The singing was inspiring and delightful, giving evidence of most careful training by their teacher, who led them by the organ. The girls are very fond of singing, and it is a great help in the work of elevating and refining them.

It was natural to contrast their condition as it appeared at this time, with what it would have been without this school, or with what it was when they entered it. Our great desire is that all their acquirements may be consecrated to the service of the Master. It is a satisfaction to know that some, at least, have gone out to engage in useful work, and we rest in the promise that the good seed shall bring forth fruit some time, and though it does not appear in this generation, yet it may in the next.

On the afternoon of Tuesday we had a temperance, or band of

hope meeting. The custom of beer-drinking has for many years been increasing in our churches, and its influence is so demoralizing and so fatal to Christian growth, that it has seemed necessary to make special effort to cast out the evil, though it is not by any means an easy matter to convince a native Christian that the use of beer is contrary to the spirit and teachings of the Bible, and that it is his duty to give it up. It is an encouraging fact, however, that twenty or more have recently been led, by principle, to abolish the use of beer—and the number is increasing. We regard it as very important that the children and young people in our schools and station families should refuse to be bound by a habit which has such power over its victims, and can only be productive of evil; so we have introduced the "Murphy pledge" system among the young people here. The children of the station-school came into it willingly and gladly. Among the girls, eight refused to take pledges. Our Band of Hope numbered forty in all at the close of school. Twelve of the girls also took anti-tobacco pledges at their own request, and were looked upon with wonder and amazement by their companions and friends; for native girls, even in the schools, are as a rule very fond of snuff.

Our Band of Hope, each member wearing a blue-ribbon badge, met in the chapel, and listened to encouraging and entertaining addresses from Mr. Wilder, Mr. Bridgman, and Mabuda, our native preacher. Singing was interspersed, and at the close a procession was formed, and they marched, with banners, to the singing of cold-water songs, and partook of an entertainment of cake, oranges, and lemonade; when all dispersed, having, as we hope, been impressed with the importance of keeping their pledges.

Since that occasion one of the women of the station, who has been a most determined drinker, leading many of the younger women to free indulgence in the practice, going with them even to heathen kraals to attend beer-gatherings, has come to thank us for the work we had undertaken for her children. Moreover, she said she saw that the only way for her to do, as an example to them, was to take the pledge herself, which she had determined to do. So a card was given her, and she wrote her name, seeming very glad and happy about it. She said she should show it to all her friends, as an evidence that she had actually become a teetotaler. Accordingly, the next day three other girls from her family (two of whom were in the school) came for pledges, being influenced and encouraged by the mother's example.

Thus we trust the Lord will continue to grant his blessing to our small endeavors till the cloud of darkness which has so long enveloped our churches is removed, and that the light of God's



grace and glory may shine in, waking into new life many dormant church-members, and bringing many sinners to a knowledge of him. Then we may expect that our schools will share the blessing, and that there will be a general consecration to the Lord's service.

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TURKEY.

LETTER FROM MISS POWERS.

ERZROOM, Dec. 28, 1882.

IN our recent trip to Khunnoos, we found much to encourage and stimulate to continued effort. The examinations for admission to the church are very rigid, and consequently the great majority of the Protestant community are outside the church, whose membership at the time of our visit was only nineteen, three of whom were women. Among the non-communicants we found some inquirers, some grumblers, several delinquents as to their contributions to the support of the pastor, yet all of them stoutly evangelical as to their beliefs. The church we saw not as having already "apprehended," it is true, but as "reaching forth unto those things which are before!" We found a sense of unworthiness, a readiness to be admonished, an activity in Christian effort for others, which bespeak for them our hearty sympathy as fellow-soldiers under the same Great Captain, waging the same daily warfare against evil within and without. During the week preceding the ordination, there was a searching examination of the church-members, which elicited one very gratifying fact; viz., that all but two had made good their promises as regards their church-dues. These two were, for various reasons, deemed worthy of excommunication; but they were given "a little space to repent." Quite a number of the men were suspended from the approaching communion, and others felt themselves unfit, and preferred to abstain, among whom were one or two of the pillars of the church and congregation.

It may be interesting to know some of the causes of the censure, as well as questions asked of both church-members and candidates. Their relations to the members of their own households were carefully inquired into; and in the case of one old man, it resulted in his acknowledgment of overbearingness, and using a kind of curse when enraged. Two others had a "falling-out," or their families did, about a borrowed sieve; as there was no time for a thorough investigation, both were advised not to approach the Lord's table on this occasion. They were questioned and admonished as to giving their wives and children every encouragement to learn to read; in the case of the younger ones, keeping

them at school. Faithfulness as to church and state dues, their honesty in dealing with themselves as to the amount promised for church and school, as well as their relation to their neighbors, and their Christian experience, were carefully inquired into. Quite a number wished to join the church, and five women were received — the pastor's wife, two of Miss Van Duzee's pupils, the mother of one of these, and a woman in whom we became much interested because of her earnest and not unsuccessful efforts to learn to read, in spite of poor health and many family cares. And this brings me to what is technically called "women's work."

I will not attempt a history of the past, merely alluding to the traces which I found of efforts to elevate woman in the two or three who learned to read under the care of Pastor Simon and Pastor Harootian. There are also a few girls who have either attended the Erzroom school, or learned from these pastors, so that now there are quite a number to whom we may pass a hymn-book without its being a mockery. Last winter we tried to have girls' schools in both Heramik and Chevermeh, but these "horny-handed daughters of toil" are not usually characterized by strong intellectual aspirations; and as their parents are often even less so, but few improved the opportunity to surmount the difficulties of the primer, and read the Testament and Psalms — the summit of their expectations! So much for the "rule;" and now for a few cheering "exceptions." One girl from this district taught awhile after attending the Erzroom School, and then married, and settled in her own village. Her intelligent face and dignified bearing readily distinguished her from those who have been less favored. A sister of her's graduated from the same school last summer, and is now teaching at Erzingan.

It is generally considered a most improper and dangerous thing to allow a young girl to go far away from home and relatives, so her parents have shown themselves far ahead of the majority, in consenting to this arrangement. Another sister is still in school, and, on the whole, the best of our pupils. The people here are already coveting her for the primary school; and I am sure that wherever she may find her work she will do good, and be an honor to her parents, who have spared neither trouble nor expense in the education of their daughters. Two, who have been at Erzroom, are now teaching in their own villages, as last winter, but with better success. The one in Heramik receives \$2.22 per month; the one at Chevermeh, who was at Erzroom a yet briefer period, received \$1.70. Still another, a sweet-faced, sweet-natured, bright little girl, was married by her mother (to get her off her hands) to a young merchant, instead of coming back to school,

and the child-wife goes about with a handkerchief over her face, to show that she is under the matrimonial yoke. She, too, has been trying to light other lamps at her own; and since it was not proper for her to go out, had persuaded several girls and young women to come to her for reading-lessons.

The way to make a man worthy of respect is to respect him. So it is with women in these countries: you must treat them with a deference (of which but few are worthy now), and thus arouse their latent self-respect. It is with great thankfulness that I recall the instances during that trip, in which I was heartily aided by Mr. Chambers, the native pastors, and even, best of all, by one or two of the native brethren, in any plan for the benefit of the women. Indeed, Mr. Chambers quite surpassed me by calling for the signatures of the women to be appended to the invitation of the pastor. There was not much sympathy felt with the proposal, but no decided opposition, so the women shared with their fathers, husbands, and brothers the responsibilities of the call. I was very anxious to have the women attend the examination of the pastor-elect, and accordingly made a special effort to interest them and insure their coming. Their side of the chapel was to be reserved for them.

You can imagine our disgust when we found that, partly on account of the many Gregorians who came,—and for whom the brethren wished comfortable places,—partly through selfishness, and a convenient disbelief in the attendance of the women, partly through the feeling that woman's sphere did not include such occasions, they had usurped their place, and so excluded them! It required a good deal of determination and vigorous effort on the part of several of us to get the men into their own place, and keep them there. Parenthetically, let me confess that after the space was cleared I was for a few minutes in an agony of apprehension, lest, after all, no women should appear, to make good my assertions on their behalf; but I was soon relieved, and the sight of about thirty women and girls, quiet and attentive through the whole service, was a thirty-fold reward.

At the ordination, however, one of the brethren took the whole responsibility of getting us a first-class place, and seeing that we had it. It was delightful thus to be relieved of all worry and exertion by one of the people.

He invited and urged me to occupy the seat of honor with the speakers, but I declined, evidently to his satisfaction, as being better for the women.

During our visit I had a meeting each day at one or another of these villages. In Heramik the women are quite in advance of

the others. Is this owing to the residence of a pastor's wife among them? In Chevermeh, a large proportion of the few who came to the Sabbath services either settled themselves comfortably, and indulged the flesh in a nap, or occupied themselves with their children or their neighbors'. Later, when I looked into the stolid faces of the handful who had responded to the call to meeting, I felt utterly discouraged. I asked the little bride to read the portion I had selected; but although we were only a few women — and no mother-in-law — she must not raise the badge of subjection which covered her face. I insisted; and she, having been in our school, and learned to recognize a teacher's authority, yielded; and I gained that point. As in my broken Armenian I tried to rouse them out of their stupor, to shame them out of their indifference, to touch their hearts with a sister's sympathy in their degradation and yearning for their salvation, I noticed a young woman whose eyes — about all of her face that was visible — were expressive of intelligent interest and sympathy. I asked her if she would like to pray. A woman beside me quickly responded, "O, she must not open her lips; she is a bride!" (I learned afterward that she had been married several years.) That was the spark too much, and I blazed out at their barbarism — told them that they had no right to call themselves Christians if they clung to such heathenism. It was bad enough for men to try to keep women down; but for women to keep their sisters down, it was infamous! Canister and grape, shot and shell, whatever Armenian ammunition I had, went into that charge. (How a just indignation will fuse crude material into weapons!) The result was that the women quite waked up, and "the bride" was encouraged to tell her story — a touching one, as she told it, her dark eyes swimming in tears, her voice occasionally choked with emotion. She was a pupil of the Misses Ely, and afterward taught a primary school, and finally married. With much feeling she spoke of her joining the church, of the religious privileges she enjoyed — Sabbath-school, prayer-meetings, and conversation with experienced Christians. Then it became necessary for her husband to return to his father's house, and she entered upon the dreary life of a daughter-in-law in one of these villages, under a woman who, though not intentionally cruel, is tenacious to the last degree of old customs. She thought, she said, that she was coming among Christians, and that was a consolation in leaving her home and Christian privileges; but she had found no sympathy, no warm-hearted sister with whom she could pray and talk of the Master she loved. Either there were none such, or her seclusion as a bride prevented her finding them.

She begged that I and the Erzroom sisters would pray for her,

that her faith fail not. Then she poured out her soul in an earnest, importunate cry for help—for a blessing upon the village and herself.

I felt ashamed of my discouragement, and humbly and heartily thankful that I could bring some sympathy and cheer to that sad heart struggling on toward heaven.

So these watch-fires of Christianity are relieving the gloom of these villages. Some of the stars that shall form the Saviour's crown are hid away in dark corners, yet they shine.

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## Young People's Department.

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HOW THEY DID IT.

BY MISS IDALINA DARROW.

“**I**F we only could!” said Mattie.  
 “But we can’t,” said Sarah.  
 While Grace only shook her head meditatively, and bit the end of her pencil.  
 Silence fell upon the room for several minutes, and nothing was heard but the canary singing over the geraniums in the south window.

Then Grace looked up and spoke *her* mind.

“Girls, we’ve talked this thing over for three years, and now, *I* say, let’s make a beginning. If we fail, we fail; but I don’t believe we shall. Everything we have ever undertaken has been a success, and we must make this one.”

The two others looked pleased, but a little fluttered, and asked:—

“How shall we begin?”

“The way I shall do,” answered Grace, “is to introduce the subject to every young man with whom I happen to talk to-morrow night at sewing society, notice how the idea strikes them, and enlist them, if possible, to help us out. Then we must ask Miss Bond to preside at the gathering, and get her to help us about the topic and list of questions to be given out beforehand.

“We ought to find the pleasantest house, and the prettiest girl for hostess, that we can for our first meeting. At the same time we ought, all of us, to be as agreeable as if it was our own special party.” She paused to take breath, and, another thought coming to her, hastily added:—

"Wouldn't it be nice and social to have cake and a cup of chocolate passed around before the evening is over?"

"Of course it would," rejoined Sarah, who was quite won over by these pleasant visions of what might be.

"If we really are going to have it, by all means let us make it as attractive as a missionary meeting can be. I shall be glad of anything that will keep it from being meeting-ey. I shouldn't be able to make Ralph stir one step, if he thought it would prove a regular cut-and-dried missionary meeting."

And Mattie added, a little despondently, "Well, I am not at all sure I can persuade cousin Ned to go, but if he *could* be given some interesting historical or political question to look up, I know he would be more apt to go than if a question was assigned to him about some missionary or other whom he never heard of, and wouldn't care anything about if he had." And Mattie continued, with the energy of conviction: "The truth is, girls, our young men don't know and don't care about missions."

"And yet," returned Grace, "everybody says, What a remarkable set of earnest, Christian young men we have; and we all know that Dr. Dana and the church are very proud of them."

"I know that," replied Sarah; "and, as we said last year, we ought to have at least twenty of them belonging to our mission circle. I intend to follow Grace's example, and do what I can as a recruiting-officer."

Grace knew quite well that the best way was to strike while the iron was hot. So, after she had finished her marketing the next morning, she went up Jay Street, and stopped at the large, old-fashioned house where Miss Bond and her silver-haired widowed mother lived in quiet seclusion.

Miss Bond was sitting in the midst of a quantity of half-worn clothing. A dress lay on a chair, and a half-trimmed bonnet beside it. A great heap of stockings lay on the floor at her feet, and the room looked like a second-hand Jew's shop.

"You see, I am sorting and mending some of the things which have been sent in for the missionary-box," explained Miss Bond, as she put Grace into the easy-chair, in front of the wood fire.

"Oh, dear! you are always so busy, that I don't see how I dared to think of asking you to do anything more," half sighed Grace, as she looked around her.

But Miss Bond answered cheerily, "What new thing has our little president got in her head now?" Thus encouraged, Grace told her of their long-cherished plans, and how much they needed her advice and help.

Miss Bond was one of those wise women whose sympathies were as strong for the missionaries in India as for those in Dakota, so she said now:—

“It is a good plan. I can see how the mission circle needs the boys, and the boys need the mission circle. Your idea of inviting the young men to become associate members, by the payment of fifty cents or one dollar, is a most excellent one. A friend of mine tried it in Brooklyn, and the gentlemen expressed themselves as only too glad to help in the only way open to them.

After a little further talk she inquired what mission-field they had thought of taking up for study.

“I think,” answered Grace, “that our young men would be more interested to begin with Saint Paul and his times, than to start out upon some modern mission and epoch; especially as they have been more or less interested in him, from time to time, in their young people’s meetings. He was the first great missionary, too;” and Grace’s face glowed with enthusiasm as she spoke.

Miss Bond loved Grace, and she loved the work; and though her heart and hands were full of benevolent plans and purposes, yet, as she noticed the earnestness of the young girl before her, she decided at once that this was the “next thing” for her.

Grace had relieved her invalid mother by taking upon herself the duties of housekeeper, and now, glancing at the clock, sprang hastily out of her chair, exclaiming:—

“Oh dear! it’s eleven o’clock, and I promised Jo a boiled pudding for dessert. Sometimes I wish he wasn’t quite so fond of pies and puddings.”

“Never mind, dear; make them willingly as long as you can; perhaps”— But instead of finishing the sentence, her eyes rested on the large crayon-portrait of a young man which hung opposite.

Grace repented in her heart as she thought of Miss Bond’s only brother meeting a horrible death at the hands of the Indians. And Jo was so anxious to enter the army!

As Miss Bond fastened the top button of Grace’s jacket in a motherly way, she said:—

“You do your talking this evening, and I’ll do my thinking. And to-morrow afternoon, if you will run up again, we will see if we can plan our first meeting.”

Grace was not brighter, nor prettier, nor more interested in missions, than many another girl in our grand sisterhood of mission circles. But she talked as earnestly that night about the new plan, as she would if it had been a project for an art club; and I think that was the true reason of her success.

Enthusiasm often does great things, and more than one young

man was roused that night, for the first time, to feel an interest in the foreign missionary work.

The next afternoon Grace found Miss Bond seated at her desk, and together they planned the first evening's programme. They decided to limit the missionary part of the evening to an hour and a-half; and they made a rule that no one should be allowed to speak more than ten minutes. Any person infringing on this rule was to be called to order by Miss Bond.

"That is the way we do at the Literary Club; and why should not the same idea hold good in this Society?" said Grace.

Miss Bond had concluded that there was material enough in Paul's first missionary journey to occupy the time fixed upon; and they did not attempt to look up only such topics as bore on those travels.

They gave a great deal of careful thought and attention in selecting and assigning questions which would awaken the most interest in those for whom they were designed. How satisfactorily the questions could be fitted to people if one tried, and how many questions opened up as they went on!

There was a great deal to talk about and to plan for, and Grace stayed to tea and into the evening before the work was done, and Jo came for her.

For a few days she was busy giving out the questions. It was easy enough to see the girls, and show why the contents of the papers she handed them were the best suited to them. But the matter appeared rather more difficult when she realized that they had prepared questions for several gentlemen whom she scarcely knew. A number, it seemed to her, some of the other girls could present more successfully than she, and such were disposed of.

There still remained some, and these she gave out in different ways. Those gentlemen to whom she had already spoken she sent pleasant little notes, inclosing their questions. Other friends she met here and there, and insinuatingly held out her bits of white paper, as she talked.

One morning, on her way to market, she saw a new design on some correspondence-cards in a window, and went into the store and purchased the box. When she went home she used several of them in writing winning little invitations to call within a few days. She wrote that she had a plan, and in order to insure its success, she *must* have their help.

With only two or three exceptions all promised to look up their subjects, and Miss Bond and Grace felt sure everything would go off well.

The meeting had been appointed to take place in one month.



Miss Bond thought, perhaps, this was allowing almost too much margin; but Grace feared to hurry things, and promised to keep the ball rolling, which she did not fail to do.

The weeks were swiftly left behind, and at last the critical evening arrived.

As Grace went up the moonlit street with her brother, and saw Dora Jenks's house ablaze with light, a little tremor seized her.

"Dora means to do her part for the experiment," said Jo, as they went up the steps.

"Why! what's the matter, Puss?" as the gaslight from the hall fell on her pale face; "you are not going to give out at the last minute, are you?"

"No, no, Jo; only ——"

"Only you're scared of you're hard-earned success," he added, as a flock of young people came in at the gate behind them.

"Cheer up, Grace," he whispered, as the door opened; "it will come out all right."

The dressing-room was half full of girls when Grace entered. Several ran to embrace her, saying:—

"Isn't it just lovely!" "How could you think of it?" and so on.

When they went down, they found Miss Bond and Dora just inside the parlor-door, ready to welcome each one as they came in.

By eight o'clock nearly all had arrived, and, as they had decided to begin promptly, Miss Bond took her seat in front of a little table half way down the long parlor, but at one side, so that all in the room could see and hear her.

As she sat down, the buzzing ceased, and all eyes were turned toward her.

She greeted them in a pleasant, graceful little speech, and then in a few words told how the idea started, and how dear the plan was to the young ladies; and that she hoped—after the evening's entertainment—it would be as heartily adopted by the young gentlemen.

Applause followed this remark, and then she went on to state how they had decided to take up St. Paul's career, thinking it would meet with more general approbation than any other subject, and that they had found such an abundance of interesting material in his first missionary journey as would fully occupy this first evening.

She then desired a gentleman to give an account of the Roman Empire in Paul's time, the extent of their dominions, the peculiarities of the government of Syria, etc., etc.

She then turned to a young lady near, and asked her to give a rapid sketch of Paul's life up to the time of his call to the missionary work.

"When she had finished, Miss Bond said, "Let us hear how Saint Paul looked, and all that can be told of his personal traits and manners."

As the young lady ended who had been asked to give this information, Miss Bond added, "Now, if Captain Emery will be kind enough to show us a picture of Paul, we shall all be grateful."

The captain was one of the teachers in the Sunday-school, and had long been a proficient in the use of the stereopticon; and though a little older than the majority present, Miss Bond had induced him to give his share toward the evening's enjoyment. He now stepped out from the *portière* curtaining off the bay-window, and, drawing back the curtains, disclosed his instrument ready for use. At the same time a young lady at the other end of the room slid the hangings to one side, and revealed—not the open folding-doors leading into the little library, but a good-sized screen.

The lights were turned down, and in a moment Saint Paul, by one of the old masters, stood out clear and grand against the white background.

Grace's blue eyes opened wide at this new and unexpected turn, and Miss Bond leaned over and whispered, "That was my little surprise."

Grace could only give a tender grasp, in return, to the hand laid on hers, for Miss Bond was calling for pictures of Jerusalem.

Then a gentleman pointed out on a large map the road taken by the apostle on his journey back and forth from Jerusalem to Antioch, and short glimpses were had of the towns and villages lying between these two cities.

Another gentleman gave a full and vivid description of Antioch, which the captain illustrated with views.

Daphne, the beautiful seat of the Temple of Apollo, in the immediate neighborhood of Antioch, had been given to a recent graduate of the high-school known to have been deeply interested in mythology. Before he began to speak on his subject he begged for more than ten minutes; but Miss Bond reminded him she could not well make exceptions, and so he condensed, and gave an exceedingly interesting and enthusiastic account of the Temple, its surroundings, and rites.

After the past and present, the wonders and beauties, the society and learning, of Antioch had been discussed, Paul's journey

through Cypress was pointed out on the map. The intensely varied and interesting history of the island was rapidly sketched, and all that is related of Paul's jaunts about the island was brought to mind.

A lady, who was also an artist, spoke of a recent visit to the Metropolitan Museum, in New York, and mentioned the most noted articles of interest in the collection of Cypriote curiosities.

The route through Asia Minor was next shown on the map, and various incidents in connection with each village and city were developed, as Paul's road was traced, until Antioch was again reached.

All the pictures the captain had been able to procure of these places he threw on the screen as each one was taken up.

After the others had finished, Miss Bond spoke of the native of Antioch who had addressed the church not long before, and brought to their remembrance some points upon which he had touched: how our first missionaries had gone there, and the two or three conversions which followed; the sorrow of these when, soon after, the missionaries were obliged to leave; the faith of one convert who devoutly believed the time would come when Antioch should again have a church and pastor, and that he should live to see it—and he had.

"Now," continued Miss Bond, "it is half-past nine, and we will have half an hour for chatting."

Several small tables were brought in, and the chocolate and cake passed. Groups stood about with their cups in their hands, and some sat around the tables; and between the bites and the sips were eager discussions and comments on the evening's success.

Grace and Miss Bond stole a moment from the rest, to congratulate each other; and Grace's face attested to the truth of her assertion that she was "so happy she didn't know what to do."

At ten o'clock Miss Bond called the company to order, and said if the evening had proved of enough interest and pleasure to warrant having another of the same character a month hence, she would like some one to make a motion to that effect.

A gentleman made the desired motion, which was seconded, and then remarks were in order.

Quite a number, mostly gentlemen, testified their gratitude to the ladies for inaugurating such a pleasant series of missionary entertainments, and engaged to do whatever lay in their power for the future.

Then a rousing vote of "Ayes" settled the question for this mission circle.

# Our Work at Home.

## THE TREASURY.

BY MRS. A. C. THOMPSON.

The following paper, prepared by request, was read at the meeting of executive officers in Boston, Jan. 16th, who expressed the wish that it should be published:—

DURING the early period of the Woman's Board, all its receipts, whether large or small, and even those from the remotest places, were sent directly to the Treasurer in Boston. Both the security and efficiency of this department have been greatly increased, since, with the growth of our organization, the care of raising funds and transmitting them to the central treasury has been to such large extent assumed by the branches; but as we now a second time mourn the loss of a beloved Treasurer, and as this part of our system has not received special attention at this meeting of our executive officers in recent years, the present seems a fitting opportunity to consider it.

Strictly speaking, the Woman's Board still has but one treasury, although each of its branches is a collecting agency for a large number of auxiliaries, each of which has also its treasurer. All these local treasuries are, however, under the same law which governs the central treasury, and the money collected in the smallest and most distant auxiliary is as truly sacred to the work of the Board as that which has already been deposited in the central treasury. These minor societies are so many rills pouring themselves first into the branch stream, and, thus united, contributing with the other branches to swell the main current, which is soon united with that of the American Board. All disbursements of the Woman's Board, as is known, are through the treasury of the American Board.

It seems very desirable that the unity of our treasury department should be understood, for two reasons. First, that the auxiliaries and branches may have the entire confidence of all Christian women within their limits, as being part and parcel of the Woman's Board, and fully pledged to the same policy, all their funds being transmitted through the same channel. It simplifies the accounts of the Treasurer of our Board, gives encouragement and strength to the local society, and thus to the general cause, when donors pay through the treasury of the branch with which they are connected. This course is, therefore, recommended in general as being equally safe and more convenient than that of sending direct to Boston.

The other reason for desiring that this unity of the treasury should be generally understood, is the aid it will give local treasurers and other officers; that they may make themselves acquainted with the Charter of the Board, and then hold their members and their funds firmly loyal to its conditions and limitations.

Our older branches, and those officers who have met year after year in mutual counsel, have been over all this ground until it has become familiar. But younger sisters have come into the family, and new treasurers and officers must often take places left vacant, some of whom have not had occasion to inform themselves.

What, then, are the terms of our Charter in reference to funds — which terms, as has been stated, apply alike to all the societies forming the Woman's Board of Missions?

First.—ART. III., in the Act of Incorporation, defines the object for which the Woman's Board was formed; viz., not to do an independent missionary work, but to be auxiliary to the American Board. Those whom we support as missionaries, have been approved and appointed by the Prudential Committee of the American Board; the schools which they teach are under the control of that Board, and their entire work is a part of its mission system. Having adopted these sister missionaries for support, we furnish their outfit and traveling expenses, pay their salaries, often supply means for erecting and furnishing their school-buildings, sustain these schools; also make special grants to such missionaries, when needed, as for vacations, and when it becomes necessary for them, by declining health, to retire from the work. But all this is done under the recommendation of the Prudential Committee, and in accordance with the policy of the American Board. We have no right, and should not wish, to bring confusion into the fields opened to us by that Board by violating any of their rules.

Let us see, then, what is their method. In their manual — "Regulations for Mission and Station Treasurers" — they say: "The Prudential Committee will make its appropriations annually, after due consideration of the 'Estimates' from the mission, and its own estimates of the probable receipts of the Board, and will communicate particulars to each mission before Jan. 1st, if practicable. The 'Mission Estimates,' therefore, should include everything required for the mission's work for the year. Additional requests can rarely be provided for until the next annual allotment."

Their "Manual for Women Engaging in Foreign Missionary Work," thus states the case (p. 14):—

"Women are to present to the station plans for their work, estimates of expenses, and reports, in the same manner as other members of the station. In the consideration of questions touching

their own work, the unmarried women of a mission and a station are to have an equal voice with the men.

“ARTICLE XII.—PECUNIARY RELATIONS.” As the Prudential Committee, in making the annual appropriations, aims to give to all the missions and missionaries a just proportion of the means at its disposal, and distributes according to estimates carefully prepared and duly submitted to it by the different missions, it is incumbent on all missionaries to accept the arrangement made by the Prudential Committee, and not to make special appeals for objects outside of the regular appropriations. If there is occasion to ask for more than has been allowed, representation should be made, with the consent of the mission or station, to the Prudential Committee of the American Board, through one of the Secretaries of that Board, or through the Executive Committee of the Woman’s Boards, but not to their branches or auxiliaries, nor to the churches, Sabbath-schools, or individual Christians. Such a rule is necessary to prevent jealousies in the field, to secure the wisest use of missionary funds, and the necessary means to carry on the regular work in hand.”

Our young lady missionaries have not always had their attention particularly called to this point. Hence, in writing to the branch or auxiliary which has assumed their support, they make appeals which enlist the sympathy of these co-workers at home, who forthwith vote a part of their receipts to meet this private request, which has not been sanctioned by the mission, as is required. Now, when funds thus appropriated reach the rooms in Boston, what is to be done? This is not an item included in the appropriations of the Prudential Committee, and thus a part of the work allotted to the Woman’s Board. It is not in accordance with our prescribed method. Our Treasurer cannot include such sums in her receipts. By correspondence with the local society, and explanation of the case, the Home Secretary may induce such society to withdraw this limitation, and allow the money to pass into the treasury for its legitimate work. But if the sum has been given by friends of the missionary, and for the sole purpose mentioned, it may be forwarded by the Treasurer, but cannot be reckoned among the receipts of the Board, nor acknowledged in *LIFE AND LIGHT* to the credit of the auxiliary. This is one point at which the treasury needs to be guarded, that its resources may not be diminished.

The other point has respect to home expenditure. It was the idea of the founders of the Woman’s Board, by securing voluntary service and free-will offerings in carrying on the work, to be saved the necessity of making drafts upon the treasury for home ex-

penses, and that, as far as possible, all money received should be held sacred to the purpose of the donor, and should pass into the treasury of the American Board for the benefit of heathen women. Indeed, had it not been understood that its machinery would demand little outlay, the wisdom of forming a new society would have been questioned.

But owing to the growth of our Board, now embracing twenty-one branches, each with numerous auxiliaries, the financial question is by no means limited in importance and interest to the rooms in Boston. Each branch has legitimate and necessary expenses, such as the printing of its Annual Branch Report, postage and stationery for secretaries, and traveling expenses of missionaries to and from its annual meeting. To a large extent these organizations have well-arranged methods for meeting such local demands. With some the plan has been, like that at the central rooms, to defray them by special collection and donation. In some quarters much thought has been bestowed upon this department, and as the point is of general interest, it seems wise that it should be presented for discussion. Its importance is apparent, from the consideration that, with our successive grades in the treasury department, if at each remove from the central treasury only a little is withdrawn for local purposes, the loss in the aggregate may not be small.

There is reason to rejoice that loyalty to the common cause is everywhere apparent, and that a sense of responsibility to fulfill pledges made to the American Board is shared in all parts of the home field. Loyalty to the Master also awakens a holy ambition that service for him shall be done in the best possible manner.

In a word, then, the two points at which the treasury of the Woman's Board needs to be specially guarded, are that of local home expenditures, and appropriations to the foreign field not included in our assigned missionary work.

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### WOMAN'S MISSIONARY WORK.

"WOMAN'S work for woman, in the sense of missions to heathen women, grows in significance every hour. The necessity for it, the fruitfulness of the work, the fitness of Christian women to do for their sisters in unevangelized lands, are no longer open questions. Until the women are reached nothing can be considered as permanently accomplished," says a recent writer on missions in China. Reading this pregnant sentence in the faces of 150,000,000 Chinese women and girls, we can well believe it to be sober truth. "It is they," he goes on to say, "who teach the nation to be idola-

trous, training the children in superstition from the very dawn of reason." This is only what we claim for women in this land of ours, except that here they turn the faces of the children to the light. It is the recognition of women as trainers of the next generation, pitching its life to a key that regulates their own. Heathenism and false religion will move on, a swollen, turbid stream, in spite of every effort, if this great mass of heathen women cannot be leavened by the gospel, which has set the women of Christian lands in their high places, and given them queenly power.

It is equally true of India as of China—and no more true of either than of Africa, though for somewhat different reason. Another fact fully established is, that men cannot do this work. Women must break their fetters, or they will not be broken. That she can carry the torch of life into the darkness is fully proven. No brighter chapter of modern missions is there than that written by her hand. No field is riper than that which awaits her sickle.—*The Gospel in all Lands.*

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JANUARY 18 TO FEBRUARY 18, 1883.

### MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Auburn, High St. Ch., \$100; Sixth St. Ch., "Girls' Mission Circle," \$20; Bath, Central Ch. and Soc'y, \$24.30; S. S., \$40; Bangor, Aux., of wh. \$25 by Mrs. J. C. Sewall, const. self L. M., \$45; Brewer, Aux., \$8.80; Hallowell, "Ready Hearts," \$50; Monson, "Sunshine Band," \$10; Machias, Aux., \$19.39; Calais, Aux., \$11.94; Waterville, Aux., \$25,	\$354 43
<i>Cape Elizabeth.</i> —1st Ch.,	10 00
<i>Norridgewock.</i> —S. S.,	30 00
<i>Robbinston.</i> —A Friend,	1 00
Total,	\$395 43

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Amherst, Mass., In Memoriam M. E. C., const. L. M.'s Miss Mary T. G. Gordon and Miss Ellen Gordon, \$50; Concord, Aux., \$25; "Mission Helpers," \$90; Danbury, Friends, \$3; Derry, 1st Cong. Ch., \$43; Dunbarton, "Hillside Laborers," \$10; East Sullivan, Mrs. Lucy and Mrs. Nancy A. Ellis, \$10; Exeter, Mrs. Woodbridge Odlin, const. L. M. Mrs. Alma Odlin

Robbins, \$25; Francestown, Aux., \$40; Goffstown, Mrs. M. A. Stinson, const. self L. M., \$25; Haverhill, Aux., const. L. M. Mrs. C. G. Aiken, \$30; "Harvesters," \$5; Newport, Ladies Cong. Ch., \$58.64; So. Weare, Mrs. E. M. Hadley, \$3; Mrs. Alma N. Rowell, \$2,	\$419 64
Total,	\$419 64

### VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Montpelier, Bethany S. S., \$9.36; Lower Waterford, Aux., \$7; "Lilies of the Valley," \$5; Williamstown, Aux., \$7; Townshend, "A Friend in Vt.," \$50; Aux. and S. S., of wh. \$25 const. L. M. Miss Mary Ware, \$31; East Corinth, "Chain of Daisies," \$16.30; St. Johnsbury, No. Ch., Aux., \$34.78; West Brattleboro, "Mission Circle," \$17; Fairlee, Friends, \$18.20; East Berkshire, Aux., \$10; New Haven, Aux., of wh. \$25 const. L. M. Mrs. C. S. Sargent, \$38.41; Munger, "Mission Band," \$5.59; Woodstock, Aux., prev. contri. const. L. M. Mrs. Eva T. Mackenzie, \$18.41; Burlington, Aux., of wh. \$10 fr. Mrs.



Symms, \$25; Fairfield, Mrs. Harmon Northrap, \$1; Randolph, Aux., \$10; Rutland, Aux., of wh. \$25 by Mrs. J. B. Page, const. L. M. Mrs. Clarinda Smith, \$43; Charlotte, Aux., \$7; Springfield, Aux., \$31; Wells River, Aux., const. L. M. Miss Annie Nelson, Boltonville, \$25. Ex., \$80, \$330 05  
 Springfield.—Mrs. James Booth, 1 40  
 Total, \$331 45

MASSACHUSETTS.

Andover.—Aux., \$100 30  
 Berkshire Branch.—Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., \$25.67; Sheffield, Aux., \$16.50; Stockbridge, "Loving Helpers," \$28, 70 17  
 Bradford.—Aux., 5 00  
 Essex No. Conf. Branch.—Mrs. A. Hammond, Treas. Newburyport, No. Ch., "Mission Circle," 86 00  
 Everett.—Mrs. Merriam, 4 40  
 Fall River.—Pleasant St. Mission S. S., "Mite Gatherers," 4 00  
 Groton.—Mrs. J. F. Robinson, Lawrence.—Mrs. Benj. Coolidge, \$3.80; Central Ch., Aux., \$26.20, 30 00  
 Littleton.—A. C. and A. M. Manning, 5 00  
 Lowell.—Kirk St Ch., A Friend, 10 00  
 Middlesex Branch.—Mrs. E. H. Warren, Treas. Lincoln, "Cheerful Givers," \$90; Concord, Aux., \$37.63; "S. S. Miss'y Asso.," \$40, 167 63  
 Norfolk and Pilgrim Branch.—Mrs. Franklin Shaw, Treas. Weymouth and Braintree, Aux., \$3.50; Abington, Aux., \$21.70; Holbrook, Mrs. Everett E. Holbrook, const. L. M. Mrs. Laura Thayer, \$25; Miss Sarah J. Holbrook, const. L. M. Mrs. Ezra Penniman, So. Braintree, \$25; Aux., \$25; "Torch-Bearers," \$45; Braintree, "Happy Workers," \$7, 152 20  
 Northampton.—A Friend, 5 00  
 No. Brookfield.—1st Ch., Mr. J. E. Porter and S. S. Cl., 25 00  
 Rockport.—Pastor's Cl., 5 43  
 Sherburne.—A Friend, 2 00  
 Springfield Branch.—Miss H. T. Buckingham, Treas. Brimfield, \$17; Ludlow Centre, \$6; West Springfield, Park St. Ch., "Young People's Soc'y," \$40; Springfield, 1st Ch., \$161.19; Olivet Ch., "Olive Branch," \$26, 250 19  
 Suffolk Branch.—Miss Myra B. Child, Treas. Boston, A Friend, \$4.50; Miss E. J.

Whitney, \$2; A Friend, \$2; A Friend at the Annual Meeting, \$100; Union Ch., of wh. \$50, by A Friend, const. L. M's Miss Julia Doubleday, Montclair, N. J., Mrs. Marie Kapp, Northampton, Mass., \$87.15; Old South Ch., Aux., by Mrs. Alpheus Hardy, const. L. M's Mrs. S. C. Pixley, So. Africa, Miss M. E. Gouldy, Japan, Miss T. L. Burr, Japan, Miss S. E. Cole, N. Y., \$100; "Bartlett Band," \$20; Mt. Vernon Ch., by Mrs. M. G. Kimball, const. L. M. Miss Elizabeth C. Fletcher, Hollis, N. H., \$25; Aux., \$25; South Boston, Phillips Ch., Aux., const. L. M. Mrs. Minnie E. Heald, \$25; Watertown, by Miss Mary E. Simonds, const. L. M. Miss Carrie Hetzel, \$25; S. S., \$84.49; Roxbury, Highland Ch., by Mrs. S. N. Stockwell, const. L. M. Mrs. W. R. Campbell, \$25; Miss Day's S. S. Cl., \$5; Eliot Ch., Aux., of wh. \$25 by Mrs. A. C. Thompson, const. L. M. Miss Ella R. Patten, \$65.50; Walnut Ave. Ch., Aux., \$46.50; Jamaica Plain, Aux., \$73.80; "Jun. Aux.," const. L. M. Miss Nellie F. Riley, \$25; Cambridge, Mrs. Bradford, \$1; Chelsea, 3d Ch., Aux., \$7; "Floral Circle," \$25; Auburndale, Aux., \$34; Dedham, "Dime Soc'y," \$1.10; "Chapel Rays," of wh. \$25 const. L. M. Miss Ada Stockwell, \$30; Hyde Park, Aux., \$18.82; Watertown, Aux., \$58.42; Newton Centre, \$10.60, \$926 88  
 West Warren.—Mrs. E. G. Carter, 5 40  
 Woburn Conf. Branch.—Mrs. N. W. C. Holt, Treas. Wilmington, Cong. Ch., Ladies, const. L. M. Mrs. James Pier-son, 25 00  
 Worcester Co. Branch.—Mrs. G. W. Russell, Treas. North Brookfield, Aux., \$23.19; Westboro, Aux., \$35; Ashburnham, Aux., \$20.50; Millbury, 1st Ch., S. S. Cl., \$21.35; Whitinsville, Aux., of wh. \$25 by A Friend, const. L. M. Miss Lucy Thurston, \$25, by A Friend, const. L. M. Miss Mattie H. Pixley, \$137.12; "Merry Gleaners," \$110, 347 16  
 Total, \$2,227 76

LEGACY.

Legacy of Sarah A. Green, Newburyport, \$1,500 00

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Providence, Plymouth Ch., \$2; A Friend, \$10; Beneficent Ch., Wm. H. Gale, const. L. M. Mrs. Wm. H. Gale, \$25; Central Ch., A Friend, const. L. M. Miss Mary M. Root, \$25; Union Ch., \$21.20; "Petaconsett Mission Circle," \$15; No. Scituate, Aux., \$10.—06; Central Falls, Aux., \$46; Barrington, "Bayside Gleaners," \$50; Slatersville, Aux., \$35; Newport, Aux., \$248.27; S. S., \$254.13, \$741 66	
<i>Little Compton.</i> —Cong. Ch. and Soc'y, 2 00	
<i>Westerly.</i> —"Young Folks' Mission Circle" 1 00	
Total,	\$744 66

## CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. Charles A. Jewell, Treas. Unionville, Aux., \$30; Rockville, Aux., \$13; Berlin, Aux., of wh. \$25 const. L. M. Mrs. E. E. Woodruff; \$25 by Miss Clarissa H. Wilcox, const. L. M. Miss Harriet I. Comstock, \$103.55; Golden Ridge, \$60; Enfield, Aux., \$104.75; East Hartford, Aux., of wh. \$25 by Friends, const. L. M. Mrs. J. W. Boyington, \$37.50; Wethersfield, "Westward Mission Circle," const. L. M.'s Misses Mary B. Dix, Lizzie M. Week, Emma G. Adams, \$75; Hartford, Center Ch., Aux., \$1, \$424 80	
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethlehem, \$25.50; Bridgeport, of wh. \$25 fr. Mrs. John W. Hincks, const. L. M. Miss Mary J. Clarke, \$38.10, fr. No. Ch., "Mission Circle," \$30, fr. Park St. Ch. "Mission Circle," \$143.23; Canaan, \$15; Falls Village, "Young Ladies' Mission Circle," \$25; Kent, "Mission Circle," \$25; Killingworth, \$20; Litchfield, \$24.23; Middlebury, "Highland Gleaners," \$30; New Haven, Ch. of the Redeemer, of wh. \$70 fr. "Aurora Circle," \$135; Davenport Ch., "Mission Circle," \$20; Dwight Place Ch., "Fairbank Mission Circle," \$25; No. Ch., \$73; 3d Ch., "Young Ladies' Mission Circle," \$65; New Preston, \$33; Norwalk, \$200; Stratford, \$46; West Haven, "Phoenix Band," \$35; Westville, "Young Ladies' Mission Circle," \$50, 989 96	

<i>Vernon.</i> —A Friend,	\$4 00
<i>Windsor Locks.</i> —A Friend,	4 40
	\$1,423 16

## NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Saratoga Springs, "Mission Circle," \$17; Rochester, "Mt. Hor Missy Friends," \$16.25; Saugerties, "Earnest Workers," \$21; Binghamton, "Dowers of the Word," \$25; Perry Centre, \$28; "Mission Circle," \$5 06; Frewsburg, \$6.54; Yonkers, Miss Elizabeth C. Haydn, \$10; Mannsville, \$10; Oswego, \$40; Smyrna, \$44; Warsaw, "Young Ladies' Mission Circle," \$29.09; Sherburne, \$50; Copenhagen, const. L. M.'s Mrs. Jane Munger, Mrs. Julia Newkirk, \$50; Crown Point, \$14; Antwerp, \$30, \$395 94	
<i>Ellington.</i> —Aux.,	16 50
<i>Kiantone.</i> —Aux.,	12 81
<i>Müller's Place.</i> —M. M. B.,	5 00
<i>Mt. Morris.</i> —Mrs. Spinning,	1 00
<i>Prattsburg.</i> —Pres. S. S.,	20 00
Total,	\$451 25

## PENNSYLVANIA.

<i>Neath.</i> —Aux.,	\$18 00
Total,	\$18 00

## OHIO.

<i>Milan.</i> —Aux.,	\$23 69
Total,	\$23 69

## WISCONSIN.

<i>La Crosse.</i> —Cong. S. S.,	\$40 00
Total,	\$40 00

## ALABAMA.

<i>Marion,</i>	\$30 00
Total,	\$30 00

## FLORIDA.

<i>Orange City.</i> —Mrs. N. Barrows,	\$1 00
Total,	\$1 00

General Funds,	\$6,106 04
Legacy,	1,500 00
Total,	\$7,606 04

MISS EMMA CARRUTH, Treasurer.

# Board of the Interior.

## TURKEY.

### NEW WORK IN EASTERN TURKEY.

Miss Brooks wrote, under date of August 7th, from Erzroom:—

It is more than probable that I shall spend the coming winter at Erzingan, with Mr. and Mrs. Cole. To be so placed that one has to depend upon herself, is, I think, a good way to learn a language, and responsibility educates.

If I go, I expect to take Leah, the girl who graduated from our school last year. I shall also have a Bible-woman. I shall have plenty to do in my school, and therefore do not expect to be lonely; and then there is the prospect of a reunion with the dear friends at Erzroom in the summer.

I am enjoying tent-life this summer much more than I expected. We are about two miles from the city, on the side of a mountain. There is not a tree or shrub anywhere about, and the heat of the sun in the middle of the day is fearful. However, it is much better than breathing the vile, impure air of the city. We ladies take turns here in housekeeping, and we are getting our letters written, our sewing done, etc., that we may be ready for another year's work. Do all pray that we may have health and strength to do the work that we shall find to do; and pray that this new school, if established, the first Protestant school in Erzingan, may be the means of leading many girls to Christ. I feel more thankful every day that God has permitted me to engage in this, his work—the best of all work.

Later letters give us Miss Brooks's first impressions of the new work in Erzingan. She writes, Nov. 14, 1882:—

About two months ago, Mr. and Mrs. Cole and family and myself came here from Erzroom. The distance is one hundred miles, which does not seem far when it can be traveled by rail; but if your mode of traveling was like ours, on horseback, it would take about five days. We are, however, a day nearer the coast than our Erzroom friends, enabling us to receive our post a day earlier.

In another letter Miss Brooks describes her new home as follows:—

The house in which we are living is one Mr. R. Chambers saw when he came down last spring, and he persuaded the mission to purchase it. We have been very busy trying to make it comfort-

able for the winter. It is made of Kopseeh, or mud; in other words, sun-dried bricks, inside and out. Partly on the score of health, partly because it was so dark, we have had the wall plastered and whitened. My room is very small — ten by twelve feet. It had three windows on one side so near together that there were but two or three inches between them. Mr. C. has had one moved to the other outer wall, and I now have the sun in the morning. I sleep on my traveling-cot, and, besides, have a stove, small table, desk, and a shelf in one corner for a wash-stand. This is my sleeping, study, and sitting-room. Here my class of women come to learn to read, when I do not go to them. There are seven other rooms in the house, none very large, but all larger than the one I have just described.

We return to the letter of November 14th:—

The work here is new, and something of an experiment, for we are the first missionaries that have ever lived here. The population is from 20,000 to 25,000, with a large and particularly prosperous Armenian settlement. To these people we have come to tell them of the God who has so kindly cared for them, and of whom they know, and care to know, so little.

Last spring, one of their number, who had been a Protestant for a year or so, was imprisoned fifty-two days by the Gregorians, or Armenians of the old faith. He was accused of writing a letter which, it was afterward proved, he had not written. His name is Donitocian, and he is now in the training-class at Erzroom, preparing to be one of our helpers. This was the beginning of the persecution here, and it has been kept up, with more or less severity, ever since. Our coming quieted things for awhile, for they feared that something would be done to punish them. The Government here has done nothing for us; but an order may come by any post, from the Government at Constantinople, ordering their punishment. The American minister, Gen. Wallace, has been appealed to for our protection.

Now a little about the work done since we came here. Mr. Cole is pastor of this flock, preaches twice on the Sabbath, has Sunday-school at noon, and an evening prayer-meeting for the men, conducted by the teacher of the boys' school. The average attendance is about fifty in the morning, larger in the afternoon, and about twenty-five in the evening prayer-meeting. Wednesday evening, the church prayer-meeting — the most interesting meeting of the week — is well attended, and is characterized by a good earnest spirit. About once in two weeks there is a meeting for church-members, and those who are thinking of becoming such. Tuesday afternoons there is a woman's prayer-meeting. Mrs.

Cole now has charge of this, but I trust it will not be long before I shall have sufficient language to relieve her. To-day we had our first meeting, and eight women came, besides our school-girls. Mrs. Cole read and explained the eighth chapter of Matthew; and after the meeting the mother of Donitocian came and thanked her, and said, "Blessed are you who can teach others, for we are nothing but cattle." Next week I am to have the meeting in English, and Mrs. Cole will translate for me. Last Sunday the women had a Sunday-school by themselves, and nine came.

Here it may be well to tell you something about these women. They are an industrious, hard-working class of people, and this gives them a self-reliance, independence, and character which most women in this country do not have. They make a kind of cloth called *manasa*, and from this most of the clothing of the family is made, unless the masculine portion of the family dresses in "Frank" cloths. But they are very ignorant, and completely under the control of the priests. When these women are opposed to us, they are the bitterest enemies we have. There is scarcely a day that I do not make some calls at their homes. I have not sufficient language to talk to them very much, but Pompush Leah, my assistant, who goes with me, reads and explains the Bible to them. Sometimes I read, but they seem very much pleased if I only go and speak the few words I know, and give them a smile or two.

I have tried to get together a class in reading, but only a few will come. One woman, some forty years of age, I should think, has got so that she can read very well. I am much pleased with her, and I know God will answer her prayer, that she may learn to read the Bible. To-day she asked us to pray for her; and of you I make the same request. We have a boys' and girls' school started, both small, but they will, I trust, increase in size. The boys' school is taught by a graduate of Harpoot College; the girls' by my assistant, a graduate of Miss Van Duzee's school. I have no classes in school except the sewing-class, three times a week; but I have the supervision of the whole. I expect soon to have one of the Bible lessons. My time these short days is largely occupied in the study of the language, in which I am improving. Erzroom malaria and Armenian did not work well together; but since coming here I have been free of the former, and have done well in the latter. I ask your prayers that I may have health, and may soon have the language; for I sometimes think that every new word that I learn is an answer to a prayer offered by some friend.

Most sincerely your friend,

MARY E. BROOKS.

## A VOICE FROM THE PACIFIC.

PONAPE, Dec. 12, 1882.

THE "Star" has just appeared, on her return from the West. She has come so much sooner than we expected, that all mail will have to be shortened. I wanted to write to a number of the ladies, but it will be impossible this year. You do not know how much I enjoy the work here. We have taken two girls in the house with us, and expect to take two more. These, as we hope, are to be the foundation of our girls' school. It is no trouble to get them; the only thing that is now wanted is a building in which to place them. We earnestly hope that the "Star" may, on her return, bring us one. I have written to the American Board, and sent them a plan of a building which we thought we would try to erect. We must have a home for these girls, or they will go to ruin.

We well know that the expenses of the Board are great, and, considering the needs of the work, we have planned this building as small as we dare. The place now called the school-building is minus seat and desk. In this our school is held, and our meetings are conducted. A rude bench hewn from native wood is the missionary's seat; the floor, that of the natives. It would indeed be a desolate spot, but we have a lamp which shines even into the darkest corner: "The Lord is the light thereof."

EVENING. — The "Star" has anchored, and its passengers have landed. Captain Bray has adopted two girls, and brought them from "The Mortlocks," and one has come from another island; so our number has increased to five, for the captain is going to leave his girls here to be educated. We know your prayers will ascend in behalf of our school, and in our behalf, that we may have wisdom to guide these people. Thus far I have not found the language very difficult.

We have had so much work to do in getting settled, that I have not made as much progress as I should have done. I have two classes in school in the native tongue, and one in English. The language is one of the greatest trials in the beginning of missionary life. When they seem so anxious to learn the way of life, and we can talk to them only through another, it is discouraging to all. I think of you all very often, and always on Fridays. May the Lord bless and guide you all. Be sure and send me a long letter by the "Star."

ESTRELLA FLETCHER.

## EXTRACTS FROM LETTERS.

All our readers, especially the young ladies who have been contributing for the building of Marash College, will be glad of a recent word from Miss Barnes. She writes:—

I AM living with my family of fourteen girls in the new house built for Mr. Christie's family. I have two native teachers who are also boarders. With the day pupils our school now numbers twenty-four. We were obliged to reject many who applied for admission, on account of our small quarters. None were received except on examination. We have every reason to believe that the school is popular. Our new building is completely roofed now, so we are quite sure to have it ready for use next year.

A belated letter from Miss Doane, now Mrs. Marden, of Marash, speaks of devoting her whole attention to the Turkish language, as her work was to be the superintending of the city schools, eleven in number. They were under Mrs. Coffing's charge till she went to Hadjin.

Last night (October 2d) we were blessed with rain—the first for six months. \* \* \* The mortality among infants in this country is appalling. It is estimated that twenty-seven hundred have died this summer among the Armenian population. \* \* \* In Miss Pollock's description of Marash, she speaks of the domes and minarets of the large mosques. In riding, a day or two since, from one point we counted eleven. \* \* \* I hope I may be considered as one of your daughters, who has married out of the family, but who retains all her interest in that family, and that you will still bear me on your hearts.

We are pleased, also, to introduce here, to our young friends, one of the missionaries for whose support the present year they have become responsible. Miss Haskins writes from Guadalajara, Mexico, December 20th, in response to the letter communicating the fact of her adoption by the Woman's Board of Missions of the Interior, as follows:—

Your kind letter announcing my adoption into that favored band, was an unexpected pleasure which I found awaiting our late arrival in Guadalajara. Most gladly do I accept your pledge of sympathy, love, and prayer, both as a precious harbinger of future blessings and as an immediate source of strength. How much of the effect of that memorable last day's ride over seventy-five miles of ugly paved roads was banished, and our first night's sleep made sweet, by the good letters, I cannot say.

Though our work is more preparatory than missionary at present, we feel intensely the need of especial prayer in our behalf

as we enter upon service in this field fraught with peculiar difficulties, so that in our study, our intercourse with the people, our every plan for carrying on the work, the wisdom of God may abound in special strength and purity. The very thought of your interest will inspire to greater effort, and enlighten the dark hours which must sometimes be met.

I hope to have some work to report at another time, but now our chief effort is directed toward the study of the language. How we long for the time when we can talk! Yet we are hastening slowly, and in the meantime are, I hope, learning "to labor and to wait."

I cannot forbear to mention the warm welcome we received from the members of the different missions in Mexico City. Their kind attentions and cordial hospitality made our stay in the city exceedingly pleasant and enjoyable, besides giving us an opportunity to learn much of their work. We parted from them as from old friends. Our entire journey was an exceptionally pleasant one, and particularly marked by tokens of our Father's tender care.

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## Home Department.

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### STUDIES IN MISSIONARY HISTORY.

1883.

BY MISS S. POLLOCK.

This lesson brings us to the beginning of the present century. In the eight remaining lessons we shall consider prominently the organization and work of the American Board and the Woman's Boards.

#### MODERN MISSIONS PREVIOUS TO THE PRESENT CENTURY.

WHAT was the first attempt to preach the gospel to the heathen, after the Reformation? What was the cause of failure? Who was the first lady missionary of modern times, and under what circumstances did she go out? What other missionaries followed them to Greenland? What great hardships did they endure? How many years did they toil in vain? What was their final success?

When did Eliot begin his work among the Indians? What was his success? What was the ultimate fate of the tribe? Who



founded the mission at Stockbridge? Under whose care was it continued? What interfered with the success of his work? Where did the tribe afterward remove? Where was David Brainerd's work located? When did he begin his labors? How long were they continued? What were the characteristics of his work? Who succeeded him? What missionary wrought for forty years among the Oneidas? What caused an interruption in his labors? Where were these Indians removed?

What mission was begun in Ceylon in the seventeenth century? In Formosa? In Amboyna? In Java?

What European king made an attempt to convert the people on the Coromandel coast, in India, at the beginning of the eighteenth century? What two missionaries were first sent there? What opposition did they encounter? What special help did the mission receive from the Society for Promoting Christian Knowledge? What great work did Ziegenbalg complete in 1715? When was the translation of the Scriptures completed? What illustrious missionary joined this mission at Tranquebar in 1750? In what city did he establish himself in 1762? Upon what unexpected errand was he sent in 1779? Under what circumstances did he once save the garrison at Tanjore from starvation? What congregations did he gather in South India? What great service did he render to Tanjore after the war? How many converts are estimated to have been received by this mission up to 1804?

Who were the first missionaries to the vicinity of Calcutta? Why did they locate at Serampur? What did this mission do for India, in the way of translation? What for the cause of education?

What missions were begun in South Africa in the eighteenth century? In the West Indies? In the South Sea Islands?

A most interesting account of these missions will be found in W. Brown's "History of Missions," published by Blackwood and Sons, London.

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#### QUARTERLY MEETING.

A QUARTERLY MEETING of the Woman's Board of Missions of the Interior was held in the parlors of the First Church, Chicago, Tuesday, February 13th, Mrs. Moses Smith presiding. The object of the meeting was to devise ways and means to raise the \$40,000 pledged for this year. The discussion was opened by Mrs. Case, and participated in by Mrs. Smith, Miss Wingate, and Mrs. Willcox. After a generous lunch, provided by the hospitality of the First Church

ladies, Mrs. Noble read a paper upon "The Duties and Privileges of Solicitors," which elicited discussion. Short addresses were also made by Mrs. H. M. Scudder, Mrs. Rogers, of Oak Park, and Mrs. Rice. Mrs. Haven and Mrs. Kissell assisted in the devotional exercises.

Before adjournment, Mrs. Emerson, of Rockford, called attention to the necessity the Board had felt of an additional room, and proposed that it should be furnished by voluntary gifts from ladies.

Mrs. Phillips thought some gentlemen would claim the privilege of "helping those women." After contribution for this object, and prayer by Mrs. Lloyd, of Ravenswood, the meeting adjourned.

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How many of our readers examine carefully the Treasurer's statement from month to month? No one of all our contributors understands the art of writing much in little better than our Treasurer. Her words are "*multum non multa.*" So do not let one escape your notice.

Do you see that our receipts this month are less than those reported in the April number last year? The sum of our receipts thus far is some hundreds in advance of the same time last year, but not in proportion to our pledge. Are we working hard for the \$40,000 throughout all our borders, as well as in Chicago? How shall we make the great and imperative need of this money for the missionary work felt in every city and town, in every home in all these twelve States? Will not every one of our five thousand Western subscribers join hands with us to double our contributions this year? In this way we may of ourselves pledge the \$10,000 additional to last year's receipts so much needed, if, as we suppose, not one of our LIFE AND LIGHT subscribers gives less than two dollars a year.

Miss Mary E. Greene, always identified with the Western department of LIFE AND LIGHT, warned by sudden illness that the health she had seemed to have gained, after her long experience of suffering, could not be completely established without entire rest and freedom from care, offered her resignation on the 23d of Feb. It was accepted only with the hope that a few months of recreation and travel would give her back to us entirely restored. Her name was placed upon the list of Vice-Presidents.

## THE HEATHEN WOMAN'S PRAYER.

MRS. C. C. THAYER.

A heathen woman lay dying,  
 From wasting fever and pain ;  
 And death's damp dews were gathering  
 On her brow like mist of rain.  
 Beside her a Christian sister  
 Sat, holding her icy hand,  
 And whispering words of comfort,  
 Of rest in the better land.

She told her of Christ, our Saviour,  
 Who died lost sinners to save ;  
 Who left his bright throne in glory,  
 And triumphed o'er death and grave.  
 The weary eyes slowly brightened  
 As these words of wondrous love  
 Fell into that heart of hunger,  
 Like manna, fresh from above.

“ And is this for me ? ” she faltered,  
 “ This Saviour, so kind and good ?  
 Did he leave his throne of glory ?  
 For me shed his precious blood ?  
 Will he save a dying heathen,  
 One steeped in darkness and sin ?  
 Will his blood cleanse my uncleanness,  
 And for me a mansion win ? ”

“ For you, dear sister, He suffered ;  
 For you, bore death on the cross ;  
 That he might bring you this blessing,  
 All else he counted but loss.  
 All who thus trust in his mercy,  
 Shall surely find pardoning grace.  
 Believe in his name, my sister,  
 And soon you will see his face. ”

And there in the gathering darkness,  
 With the Angel of Death close by,  
 That dying heathen woman  
 Sent up her piteous cry :  
 “ Saviour, I am weak and sinful ;  
 Help me while I pray to thee !  
 Cleanse my heart, oh, cleanse me wholly !  
 Let me from all sin be free ! ”

Here she paused ; her breath grew shorter ,  
 Faintly burned the lamp of life ;  
 And the soul seemed surely passing  
 From this world of sin and strife.  
 But the brown and shrunken features  
 Lighted up with wondrous love ;  
 For the eyes, once dull and lifeless,  
 Saw the unseen things above.

But a moment — then the vision  
 Seemed to vanish from her sight ;  
 And the millions of her sisters  
 Pleading for the gospel light,  
 Seemed to pass in slow procession ;  
 Then, with strength not born of earth,  
 Her whole life went out in pleading  
 For these souls of priceless worth.

“ Far across the waste of waters  
 Christians live, who love thee, Lord ;  
 Send, oh send them to my sisters,  
 That they, too, may learn thy Word.  
 Send them quickly, for they're dying,  
 Those for whom the Christ hath died ;  
 Worthless idols long they've worshiped —  
 They know nothing else beside.

“ Hear, oh blessed Saviour, hear me !  
 Bid them hasten, with all speed,  
 To the Christless millions dying —  
 Dying full of sin and need.”  
 Here she ceased. The prayer was ended.  
 Death set free the prisoned soul ;  
 And the friend who sat beside her  
 Knew that it had reached its goal.

“ Send me, Lord, for I am ready,”  
 Here and there we hear the cry ;  
 “ Let me bear the gospel tidings  
 To the millions ere they die.”  
 Shall we stay them ? shall we hinder ?  
 Are there Christians here who dare  
 To hold back a child most precious,  
 Who has heard that dying prayer ?

LEAFLETS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

	Each.	Doz.
Aunt Mehitable's Account of the Annual Meeting. Miss Sarah Pollock . . . . .	\$ .10	\$.75
Ten Years' Review. Mrs. E. E. Humphrey . . . . .	.06	.50
Literature of Missions. Mrs. L. C. Purington . . . . .	.05	.50
Young Ladies' Manual for Foreign Mission-Work . . . . .	.05	.50
Tamil Women. Mrs. H. K. Palmer . . . . .	.03	.30
Birthright of the King's Children. Miss H. A. Hillis . . . . .	.03	.30
Responsibility of Christian Women Respecting Culture. Mrs. M. D. Newcomb . . . . .	.02	.15

RECEIPTS OF THE WOMAN'S BOARD OF MISIONS. OF THE INTERIOR

MRS. J. B. LEAKE, TREASURER.

FROM JANUARY 18, 1883, TO FEBRUARY 18, 1883.

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Elyria*, for Miss Maltbie, 65.40; "Y. L. M. A.," 20; *Columbus*, 1st Ch., 5; *Lorain*, for Miss Maltbie, 4; *Oberlin*, for Miss Newton, 100; *Saybrook*, 7; *Toledo*, 1st Ch., for Miss Lawrence, 100; *Wakeman*, "Little Helpers," for pupil at Manisa, 45. Less expenses, \$9.12. Branch total, \$337 28

*Cincinnati*, Vine St. Ch., "Y. L. M. Soc.," 48 for Bible-reader in Adana, 34 for pupil in Samokov, 28 for Morning Star,—110; *Salem*, Mrs. D. A. Allen, 5, 115 00

Total, \$452 28

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, of Jackson, Treas. *Almont*, S. S., for Morning Star, 5; *Ann Arbor*, Young People, to complete pledge, 23.93; *Charlotte*, for Miss Spencer, 20.13; *Detroit*, Woodward Ave. Ch., Aux., for Bible-reader at Adana, 53; *East Johnstown*, S. S., for Miss Spencer, 5; *Flint*, for Kalgan Sch., 50; *Grand Rapids*, Park Ch., Aux., to complete pledge for sch. at Monastir, 120; *Jackson*, Young Ladies, for Marash Col., 25; S. S., to complete the desired 5,000 for Mich., 8.52; *Lansing*, Plymouth Ch., Aux., for Kobe Home, 12; and for sch's at Albustan and Fundajak, 23; also Young Ladies for Ma-

rash, 5; *Metamora*, for Miss Pinkerton, 6; *Memphis*, for same, 7; *Morenci*, 7; *Olivet*, for Miss Spencer, 21; *Port Huron*, for Miss Pinkerton, 9, and "Earnest Workers," for Hadjin Wall, 3; *Richmond*, 6; *Romeo*, 50, of wh. 48 for Miss Pinkerton, and 2 for Kobe Home; *Sandstone*, "Mission Band," 7; *St. Johns*, 20; *Stanton*, to complete scholarship at Hadjin Sch., 1.85; *Summit*, 3.59; *Walton*, for Miss Spencer, 4.40. Branch total, \$496 42

*Somerset*, 10 00

Total, \$506 42

ILLINOIS.

ILLINOIS BRANCH.—Mrs. Luther Bradley, of Aurora, Treas. *Bartlett*, 15; *Chicago*, 1st Ch., for Miss Patrick, 70; U. P. Ch., of wh. 25 fr. Mrs. E. W. Clark, const. Mrs. F. B. Haven L. M.; and \$25 fr. Mrs. M. E. Haven, const. Miss Mary Danforth L. M., 159.86; *Elmwood*, Aux., 20; "Young People's Soc.," for Marash, 9; *Galesburg*, 1st Ch. of Christ, of wh. 25 const. Mrs. George Holyoke L. M., 31.25; *Geneva*, 4.50; *Huntley Grove*, 11.83; *Ivanhoe*, 42; *LaMoille*, 18; *Loda*, 20; *Malden*, 4; *Moline*, Aux., for sch'p at Erzroom, 30; "Pansy Band," for Bridgman Sch., 15; *Naperville*, for Miss Dudley, 15.60; *Oswego*, "Coral Workers," 10; *Payson*, Aux., 25; "Cheerful Workers," for Marash, 5; *Peoria*,

1st Cong. Ch., for native missionary at Erzroom, 40; *Polo*, Miss E. R. Pearson, for Miss Wright's horse, 1; *Princeton*, 25; *Rockford*, 2d Cong. Ch., "Mission Band," of wh. 50 for Miss Diamant, 50 for Miss Dr. Murdock, 25 for Marash, 125; *Springfield*, "J. C. Helpers," for "Young Ladies' Fund," 5; *Stillman Valley*, 25.04; *Udina*, 3.62; *Wheaton*, 3. Branch total,

\$733 70

*Chicago*, Bethany Ch., 3.50; German Ch., 1; New England Ch., for Miss Chapin, 46.25; *Ontario*, "Willing Workers," of wh. 10 for Marash, 20; "Aux. Soc.," 10, and S. S., 15, const. Mrs. C. E. Shedd L. M.; *Serena*, A Friend, 10; *Wyoming*, 5; A Friend in Southern Ill., 100; *Crete*, Rev. S. Porter, 1; *Batavia*, seven little boys, for India, 2,

213 75

Total, \$947 45

OMISSION. In Sept. 1882, LIFE AND LIGHT, Ontario, shd. be credited with \$10. The total was correct.

## WISCONSIN.

WISCONSIN BRANCH. Mrs. R. Coburn, of Whitewater, Treas. *Bristol* and *Paris*, 20; *Ft. Atkinson*, 6 50; *Fond du Lac*, 25.25; *Friendship*, 2.47; *Madison*, a thank-off., for fifty years of God's wonderful patience, const. Misses Jennie C. and Bertha Smith L. M's, 50; *Milwaukee*, Grand Ave. Ch., 25; *Racine*, for Manisa, 34.37; *Rosendale*, 4; *Warren*, Mrs. H. E. Osgood, 3.40; *Waukesha*, 13. Less expenses, 3.68. Branch total,

\$180 31

*Green Bay*, Pres. S. S., for pupil in Bridgman Sch., 27; *Sparta*, "Mission Band," for pupil at Samokov, 34; A Friend in Wisconsin, const. L. M. Misses Lottie A. and May C. Goble, of Chicago, 100,

161 00

Total, \$341 31

## IOWA.

IOWA BRANCH. — Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, for Bible-reader in Lower Hadjin, 10.70; *Des Moines*, S. S., for pupil in Bridgman Sch., 20.65; *Durant*, for Miss Day, 7; *Farragut*, for sch. at Garpooz, Turkey, 20; *Grinnell*, for Miss Hollis, 62.08; *Iowa City*, for Miss

Day, 11; *Mc Gregor*, 11.60; *New Hampton*, 4; *Shenandoah*, for Bible-reader in Hadjin, 13.35; *Tabor*, "Young Ladies' Christian Assn.," 20; *Wilton*, "Earnest Workers," for Marash, 10; *Woodbine*, for Miss Hillis, 17.50. Branch total,

\$207 88

*Monticello*, Miss E. M. Smith, for Bridge,

20

Total, \$208 08

## MINNESOTA BRANCH.

Mrs. J. W. Strong, of Northfield, Treas. *Austin*, Aux., 15.79; "Scatter Good Soc.," for Miss Brown, of Japan, 15; *Glyndon*, 8.75; *Medford*, 10; *Minneapolis*, Plymouth Ch., "Y. L. M. Soc.," 25; *Northfield*, 23.70; *Owatonna*, 15; *Sherburne*, "Juv. Soc.," 3.40. Branch total,

\$116 64

*Hutchinson*, S. S. (Par.),

3 36

Total, \$120 00

## MISSOURI BRANCH.

Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Breckenridge*, Aux., 18.85; "Little Workers," 15; both for Miss Minnie Brown; *Brookfield*, Aux., 7.50; "Young People's Soc.," 12; both for Miss Laura Tucker; *Neosho*, 16.70; *Pierce City*, for Miss Minnie Brown, 15; *St. Louis*, Pilgrim Ch., 4.50; "Pilgrim Workers," 3.55; *St. Joseph*, 6.90,

\$100 00

Total, \$100 00

## DAKOTA.

*Oahe*, Miss L. M. Irvine, of wh. 1 for Miss Wright's horse, 2; *Vermillion*, 4.30,

\$6 30

Total, \$6 30

## PENNSYLVANIA.

*Corry*,

\$8 00

Total, \$8 00

## FLORIDA.

*Daytona*, Mrs. M. E. Clark, for Miss Wright's horse,

\$4 00

Total, \$4 00

## MISCELLANEOUS.

Office receipts for envelopes, leaflets, etc.,

\$28 00

Receipts for the month, \$2,721 84

Previously acknowledged, 5,221 21

Total since Oct. 22, 1882, \$7,943 05

# Board of the Pacific.

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## MISSION WORK IN INDIA.

IN a far-away mission home in Central India, are gathered twelve of her dusky children — ten girls and two boys — one a baby girl less than a year old. Six of these were given to the missionaries by the English Government, by whom they had been rescued when about to be sold into slavery. The rest are homeless, friendless ones who have been sent to them, one by one, for a home and Christian training. They were wild, untutored heathen children, with filthy habits, and a lack of conscience that caused the missionaries much anxiety and trouble. Their untruthfulness was proverbial, and too often proved the truth of their own saying, "Open the mouth, and the lie will fly out." One of the missionaries writes of them: "When we first attempted to teach and talk with them, truly they were like little wild Indians, hitting each other, and laughing at everything we said, and, when left to themselves, quarreling and fighting."

Loving words and acts soon won their way to their darkened hearts, and opened them for the reception of the story of the Cross. A few months later we have this record: "We are cheered with the improved deportment of the girls; and a desire to do right, a growing sensitiveness of conscience for sin, causes us to hope light is breaking in." One after another, hearing the call of the 'Good Shepherd,' and feeling their need of his help, entered the fold, until, after four years, nearly all, we trust, are numbered with his flock. They have grave faults still, and need watchful care and training; but this is also true of youthful Christians in our own land, who still give evidence of love for their Saviour, and a desire to please him. Their teacher writes: "The simple, practical way in which they bring Christ into their daily

life, is very pleasing. One day when they had tried to do well in their studies, and succeeded, I said, 'Shábás' (well done), when one quickly replied : 'If we learn all the lessons the Lord Jesus gives us, when we stand up before him, at last, he will say to us, "Shábás," will he not? And though from your "Shábás" to us great pleasure comes, yet from this of Jesus, how great pleasure will be, telling comes not to us.' Another day Anunde said : 'Great trouble fell to me in adding numbers, and I thought "Jesus does not give me help;" then I thought again, "He is merciful, and full of love." Then I asked his help, and tried again, and this time counting came.' How like the child's experience is our own, oftentimes, when we have tried and failed to learn some lesson the Great Teacher has set before us, and, because of our failure, have doubted his love, and thus lost our power with God, and rested in our discouragement! May the remembrance of His mercy and love cause us to rise in Christ's strength, and try again, until a victorious faith crowns us conquerors in him."

The following letter was written by one of these girls to a lady in our own land:—

"I to you many saläms and kisses send. I am very happy about the playthings, and send you very many thanks for them. I have become a Christian; I have placed faith on Jesus, and he has come unto my heart to live, and I am very happy; I have been baptized in his name, and his love has filled my heart. My first name, Behims, was after an idol named, to whom was no ears or mouth, but my Christian name, Preethee, means love. I wish Preethee to become for this your prayer, for me do. I have come in God's family, and, his child, I feel much pleasure. Jesus in me great, great mercy has done, and on me great love does. I to sin dead am, but to God alive am, and I trust he all conquers for me. He much every day conquer for me. My prayer is, O God, in me a clean heart do, and my faith is, he clean heart makes. By His blood me he has bought; I sin's servant should not be; I to my people God's story of love wish to tell, and that all my people in such darkness sitting, may see light in Jesus' face. You for me prayer do, and I for you will pray, and I you one day in God's beautiful house will see, and in your face will look.

In much love,

PREETHEE."

In contrast with this child-like faith and confidence, is the error and superstition of "a female Sadhu, or saint," who came to the mission to inquire about the way of salvation.

Miss S. thus describes her:—

She was left a widow twelve years ago, and thus, according to



this people's theory, brought under the curse of the gods, whose displeasure, for some known or unknown sin of hers, had carried off her husband; so, abandoning home and friends, she took to the jungle. On her head was a tower-like pile of yellow oakum; around her wasted form one spare bit of cloth.

Her skeleton hand, with never-cut nails, looked like a bird's claw; while the weather-beaten appearance of her skin accredited the story of long years of exposure to scorching sun and driving rain. "How have you subsisted all this time?" "I want nothing but a little food, as I go through the villages. I carry my potsherd in my hand; they who like to give to God, give something in this; and when they do not I pass on. In the jungle I go many days hungry; sometimes I eat berries and leaves. I sit and weep much, thinking of God and my sins."

She showed us a little sharp-pronged iron rod, with a hook on one end, and said: "I hang my pot on the rod, having put the sharp end in the ground, and in this pot I cook my grain; and by this same instrument I beat away beast or man that would come near me in the jungle." Then with great pride she dropped down her tower of oakum from her head, which, to our great surprise, was her own long hair matted together, and yellow from long exposure. "This," she said, "has never been combed since the day I left all to seek God."

Twice she had traveled the length of India on foot, visiting every shrine on her way. Once before, on the hills, she had heard "this story" (we were now telling her) from the lips of one of her own sex and country. When we urged upon her that the God she had been so long seeking had spoken to her, and showed her his loving way, she seemed much moved, and considered our proposition that she should come among us, and learn of Jesus.

"But how shall I come and be near you? It does not come to me to be near people. I have never slept a night but in the open jungle since I went this way."

"You can stay in the jungle nights, and come to us days."

She hesitated. "What will my people say? I have been a saint twelve years. I have done many things; I have suffered much. What will they say if I come to this new religion?" And as she saw the tower of self-righteousness and saintly fame toppling under the weight of our suggestion, she said, with moistened eyes, "No; I must go." And she went away leaving us more than ever impressed with the strength of the bulwarks which Satan has reared in this land. "But the days of the usurper are numbered." When we see how strongly those who have grown up in heathenism are entrenched in their superstitions, we are led more and more to

feel that our hope for the success of the gospel is largely in the children, and to them our best efforts should be directed.

That they will embrace it, is even now admitted by some intelligent natives of the better class. One of these said to a missionary: "Sahib, your religion is true, and will prevail in time. If we do not accept it our children will, for it is true, and must prevail."

But to hasten this desired end, more laborers, more means, are needed.

God's call to consecrated hearts will furnish the former, while our part is to speed them with our means and prayers. Shall we not the coming year double these, for the encouragement of faithful ones already in the field, and for the rapid advance of the cause?

Is it not the time to bring up reinforcements, when those already in the field are all engaged, and, while holding the lines, are not able to carry the day? Not only do we want to join with them in the pæans of victory, but we want to share in its well-fought battles.

The opportunity is before us. The "good times" are here, and we are in them: times that call for more earnest, consecrated work than ever before—time for self-denial and prayers; good times for strengthening and ennobling our Christian characters, while they advance the Redeemer's kingdom; good times because of the steady, onward progress of that kingdom.

The joyful times when "His kingdom ruleth over all," are still in the future, but surely coming.

For them we long, labor, and pray.

E. B. C.

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Through the *Missionary Herald* we hear from Broosa:—

MRS. NEWELL writes hopefully of the school, though the Greek priests are endeavoring to hinder its progress. Mrs. Newell says:

"Already I love the girls dearly; there is about them a refinement of manner which would become any society in the land. Three of the Home girls of last year have entered on the practical work of teaching—two in outlying villages, having under their training thirty-five or forty girls, the third remaining here as assistant. They are all Christians, and give promise of great usefulness.

I wish the women at home who have done so much for Broosa School could know these girls, and see what the training begun by Miss Rappleye, and so successfully carried on by Mrs. Baldwin and Miss Twitchell, has done for them in developing a readiness of resources, a spirit of independence, and very decided Christian character.

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PUBLISHED MONTHLY

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CO-OPERATING WITH THE

American Board of Commissioners for Foreign Missions.

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ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V.—Any person may become a member of this Society by the payment of ——— annually.

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In making devises and legacies, the <sup>July 1884</sup> corporate name of the particular Board which the testator has in mind, should be used as follows:—

For the WOMAN'S BOARD OF MISSIONS, incorporated in Massachusetts, in 1869:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of ———, to be applied to the Mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts, in the year 1869.

For the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, incorporated in Illinois, in 1873:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, the sum of ———, to be applied to the Mission purposes set forth in its Act of Incorporation.